

A
 S E R M O N
 PREACH'D at the
 PARISH-CHURCH
 O F
 L E X D E N, in E S S E X,
 O N
 The FIFTH of NOVEMBER, 1745.

By JAMES KILNER, A. M.
 RECTOR of LEXDEN. *K*

*And ye shall cry out in that Day, because of your King which
 ye shall have chosen you; and the Lord will not bear you in
 that Day. I SAM. viii. 18.*

L O N D O N: *ff*

Printed for E. COMYNS, at the South-Entrance of the Royal-
 Exchange, 1745.

S E R M O N

P A R I S H - C H U R C H

L E X D E N , i n E S S E X .

O N
T H E F I R S T O F N O V E M B E R , 1 7 4 7 .

B Y J A M E S L I N E R , M A A .
R E C T O R O F L E X D E N .



And he that sayeth unto his brother, Thou art a dog, shall be called a dog, and shall have chosen his name.

L O N D O N :
Printed by J. G. at the South-Door of the Royal Exchange, 1747.

1 SAM. viii. 18.

And ye shall cry out in that Day, because of your King which ye shall have chosen you; and the Lord will not hear you in that Day.

THE Words are Part of the Answer which the Prophet *Samuel* returned to the discontented *Jews*, who had demanded that an absolute Monarch might be set over them. The Prophet, startled at so strange a Demand, betook himself to the consulting GOD in Prayer: and the Answer which GOD was pleased to make him was this, That if the People persisted in their Demand, it should in Judgment be granted them; *Howbeit, yet protest solemnly unto them, and shew them the Manner of the King that shall reign over them.* Accordingly the Prophet assembled the People to acquaint them with the Divine Will, and to apprize them of the many horrible Inconveniences which would necessarily accompany this new Form of Government; That in the Wantonness of his despotick Power, their new King would little regard the Liberties of his People, but treat them like what they would really be, the Slaves of his absolute Will and Pleasure; That their Sons should be forced to become the Tools of his State and Grandeur, and be pressed into the Service of *his Horses, or his Chariots, or to run before his Chariots*; That their Daughters should be compelled to be the Instruments of his Luxury, and forceably taken to be his *Confectionaries, Cooks, and Bakers*; That *they themselves* should be treated

as his menial Vassals, and made to drudge *at plowing his Ground, and reaping his Harvest, and making his Instruments of War, and Instruments of his Chariots*; That the chief of their *Property* should become precarious, and granted away at Pleasure to his Creatures and Favourites, *He will take your Fields and your Vineyards, and your Olive Yards, even the best of them, and give them to his Servants*; That their remaining *Pittance* should be decimated and plundered by his hungry Adherents, *He shall take the Tenth of your Sheep, of your Seed, and of your Vineyards, and give to his Officers*; and lastly, That this Loss of *Property* should be accompanied, as is usual, with Loss of *Liberty, And ye shall be his Servants*. Having thus fully acquainted them with the many Evils attending their new projected Form of Government, the Prophet concludes with reminding them, That they would soon be sick of their Project, and cry to GOD to deliver them from this oppressive Yoke; but, That their Cries and Tears would then be in vain, *And ye shall cry out in that Day, because of your King, which ye shall have chosen you; and the Lord will not bear you in that Day*.

Had the *Israelites* been oppressed by their Judges, there had been nothing wonderful in their Desire of Change, in their looking out for some less oppressive Form of Government; but instead of that, their Judges had been their Protectors and Deliverers, and they had enjoyed about thirty Years Peace and Prosperity, under the wise, just, and gentle Government of the Prophet *Samuel*, when they thus wantonly desired a Change, not only of the Hands in the Administration of their publick Affairs, but of the Form and Essence of their Constitution itself. This Instance shews us (and would to GOD we had no Instance nearer home) That not only Tyranny and Oppression, but a long Continuance of Ease and Liberty, are

apt to beget in Men a Kind of Restlessness and wanton Impatience, which puts them upon trying bold Experiments, and seeking desperate Changes, without considering the fatal Consequences of such a giddy and unsteady Procedure: But though these Consequences are not beforehand considered, they are sure afterwards to be severely felt; when the gentle Touches of a golden Scepter are changed into the Bruises of a Rod of Iron, Repentance will certainly come, but come too late; the pernicious Unsteadiness may then be lamented, but cannot be amended; Men may cry unto the Lord in the Day of their Distress, *but the Lord will not hear them in that Day.*

The *Israelites* soon found this Prediction of the Prophet verified; their *Naboths* quickly experienced, how precarious their Lives and Fortunes were under the Tyranny of their absolute *Ababs*. And surely without a Spirit of Prophecy we may easily foretell, that the like and much worse Consequences would befall this Nation, upon a like Admission of absolute Power. Should GOD, in his just Judgment for our Sins, suffer the present Invader to force himself into the Throne of these Realms, we should soon experience to our Sorrow both the sad Consequences here threatened in the Text; we should,

- I. Have all the Reason imaginable *to cry out, because of the King* which should be thus imposed upon us; and
- II. Our Cries would, in all human Probability, be then too late, *The Lord would not hear us in that Day.*
 - I. We should have all the Reason imaginable to cry out, because of

of the King which should be thus imposed on us. Which will appear by considering first, That the Person to be imposed upon us, has no Pretence of Claim to Rule over us, but upon Principles of arbitrary Power; which, to Persons who have tasted the Sweets of legal Liberty, must be very terrible: He claims us not as his Subjects, but as his Slaves; not as a People whose Laws he comes to vindicate, but as his Property, his hereditary Chattel, as Wretches who have no longer any Rights or Laws at all: Not only the Laws of the Revolution must be set aside, but also all the former ancient and unrepealed Statutes of the Kingdom; the Statute of *Henry* the VIIth for indemnifying the Friends of the Regnant Prince is, by one Blast of the Invader's Mouth, declared void, and the Pains of High-Treason, on all Neutrals, by another Blast declared valid; thus is our happy Constitution and legal Government with a single Word annihilated, for such is our Tyrant's Will and Pleasure. When an Attempt is thus violent in its Embrio, What might we not expect from the Monster, when grown to it's full Maturity? What heavy Rates and Embargoes, what Seizures and Monopolies, what Alteration of the Coin, and other Arts of Oppression will fail to be practised by a Man in Power, who, void of all Power, could behave thus arbitrarily, and make his court to his Adherents in a Manner so shocking? We are so far from being treated in a Manner like Freemen, that we are not treated like Men at all, but claimed as mere Goods of Inheritance. Nay, we are used like something worse: for an Inheritance may be alienated in due Form of Law; but no Law it seems can alienate us from our Lord, who (notwithstanding any Inabilities and Disqualifications, whether Natural or Moral, Religious or Civil) has still an indefeasible Right to us His Property; we are his Unalienable Cattle, and *Saul* is sent to seek

seek his Father's Affes. These are the only Principles upon which he can claim any Rule over us: Principles too absurd to need Confutation, and to a *British* Ear, as shocking as they are absurd. Now should GOD, in his just Anger, suffer so enormous a Ruin to overwhelm us, as no Nation ever tasted more largely of the Sweetness of Liberty, so none could have a quicker Sensation of its Loss. This once free, this once glorious Nation, would severely feel the Yoke of Oppression; she would grievously lament and sadly cry unto the Lord, and all *Europe* would have ample Cause to sympathize with her in Tears of Blood. A

Second Reason we should have to cry out would be this; that we should find ourselves not only under an *absolute*, but a *Popish* Monarch; under a *Bigot*, foster'd in the inmost Bowels of that corrupt Religion, and zealously devoted to all its *Follies* and all its *Cruelties*. The corrupt Principles imbibed at *Rome*, would soon shew themselves in Attempts to extirpate the *Protestant*, that is, in other Words, the *Christian Religion*; for as to their adulterated Superstition, it is almost an Abuse of Words, to call it by that Name; for to what one End of real Christianity is Popery calculated? Is it for propagating the Christian Faith? So far from it, that by teaching monstrous and impossible Doctrines, and by venting senseless and incredible Legends, it has sapped the very Foundation of Faith, and spread Infidelity, Deism, and Atheism, throughout all Christendom. Is it for the Furtherance of GOD's Homage and Worship? So far from it, that by prescribing the Service in an unknown Tongue, Ninety-five Parts in a Hundred of the People, can never worship GOD in Publick with their Understandings at all. Is it that it is adapted to the promoting Godliness and Honesty? So far from it, that by slight Penances, and barefoot Pilgrimages,

Pilgrimages, and other little Tricks, they attempt to commute with GOD for Moral Honesty, and have found out the easier Way of doing Something in the Stead: Nay, this poor Something too of Penance, mean as it is, is always dispensed with, if the Party is rich enough and weak enough to purchase Indulgences at *Rome*. So far is Popery from answering any good or religious Purpose, that all the Attempts of Infidels put together to expose Christianity and put it out of Countenance, do not half the Discredit to that Holy Religion, as that one single Popish Perversion of it, the Blasphemy of making GOD, and Absurdity of eating him. Yet these gross Nonsenses, all horrible as they are, still are but the slightest and more supportable Part of what our new Master brings us from *Rome*; he has imbibed not only the *Follies*, but the *Cruelties* too of Popery, and adopted all their persecuting Principles. For can it be supposed that a Person brought up in the grossest Superstition of the *Roman* Religion, and so bigotted to those Popperies, as for the Sake of them to renounce the likelier Means of Success; whose Church teaches him for an Article of Faith, that if he uses not all possible Means of extirpating what they call Heresy, he shall certainly be damned; can it be supposed; I say, that a Person under such strong Prejudices, should content himself with the private Exercise of his false Religion, without imposing it on All, by the ancient Discipline of the Stake? or is it at all likely, that a Man supported by the most inveterate Popish Powers, himself filled with Resentment, and his numerous hungry Attendants big with Expectations of immense Plunder, Patrons of Power, and Declaimers against the just Limitations of the Laws, that they should all on a sudden change their Principles, drop the Spirit of the Inquisition, and at once put on the mild and forbearing Spirit of Christianity? no surely: The infernal and the heavenly

heavenly Spirit are at too wide a Distance, to be thus easily exchanged. The Spirit of Christianity, like that of its divine Founder, is a humane and well-natured, a meek, a forbearing, and a charitable Spirit; whereas, the Spirit of Popery is all Fury and Cruelty: Instead of returning Good for Evil, they of the *Roman* Persuasion invert the Precept in their Practice, and return Evil for Good; and instead of praying for Enemies and Persecutors, they themselves are the most implacable Enemies and most outrageous Persecutors; burning and fleaing all who assent not to their Jargon, and who profess not to believe, that a Loaf is a Man, or a Wafer the Supreme Deity, the Great GOD, and Maker of Heaven and Earth. If ever then Men had just Cause to *cry out*, we who have so long enjoyed the glorious Light of the Gospel should have abundant Reason to lament the Removal of GOD's Candlestick from among us, and to mourn the steady Persecutions, and unwearied Cruelties of our new Inquisitors. A Ruin this, that one should think would admit of no Addition or Aggravation! And yet there is one most grievously aggravating Circumstance, that would heighten all our Woes; and which I shall assign as a

Third Reason we should have to *cry out on account of our new imposed King*, and that is, that instead of being really such, he would in Truth be no more than the mere Tool of the Court of *France*, that most determined and avowed *Enemy of our Religion, Trade, and Liberty*. A Consideration this, which would give new Stings to every Anguish; for though it were Misery enough to be under any absolute Master, yet if such must be, it would be some Mitigation to be under one of our own; but to be the pillaged Province of a *French* Lieutenant, to be the Slaves of that most abject and slavish People, to have them that hate us, that so inveterately hate us, *Lords*

over us; this would compleatly fill up all the Measure of our Wretchedness. Were we independent as a Nation, though ever so much ridden and curbed as Subjects, we might perhaps in Time (like our futil Neighbours) lose the Sense of our own Littleness, in the soothing Contemplation of our Monarch's Grandure; or once in a Century or two, perhaps, we might expect a Prince who, from Views of Ambition or Interest, might push the Trade and Welfare of his People; or were our new Master to be his own Master, the Time might possibly come, when he might restore our Religion and Liberty from his own Convictions; but as the Case is, there is no Room for this distant and bare Possibility of Relief; for were our new Lord ever so well disposed to redress us, his Lord would never suffer him to yield us the least Redress. Our *Religion* must be only of the *French* Mode, and we should be told when to admit the *Constitution Unigenitus*. Our *Trade* would be regulated by *French* Commissioners, and we should be graciously suffered to deal in whatever did not interfere with the Manufactures of *France*. And our *Liberties* would be rescued out of the Hands of ignorant Juries, and trusted to the *Lettres de Cachet* of more knowing Secretaries.

And now I may accost you in the Words of *Pilate*, *Behold your King!* Behold the Condition with which you are threatened. Behold *the Manner of the King that would reign over you*. Instead of legally-limited Magistrates, and Law-protecting Princes, Princes that in no one Instance ever attempted, or so much as wished to violate those Limitations; instead of your present beautiful Constitution and admirably-ballanced mixt Government, behold an unlimited and absolute Tyrant, who claims to himself the Power of dispensing with all Laws, and whose Will is in lieu of all Rights and Privileges. Instead of that inestimable Privilege of worshipping
 GOD

G O D according to your own Consciences (the only Way indeed in which he can really be worshipped at all) instead of *serving your Maker* with Gospel Simplicity in *your own Land*, you would soon be compelled by Fire and Faggot to *serve Wood and Stone in a Land that would then be no longer yours*. And instead of being as you now are, a free, independent, and glorious Nation, the Arbiters and Bulwark of *Europe's Liberty*, you would sink into the contemptible Condition of the servile Province of the most servile People; a People famed only for Levity and Perfidy, for Lewdness and Debauchery; these Haters of you would become Lords of you. *The Fruit of thy Land and all thy Labours shall a Nation which thou knowest not eat up, and thou shalt be only oppressed and crushed away.*

Blessed G O D! What an Exchange is here? an Exchange not to be thought on without Horror, and not to be endured without Distraction; and yet if it is endured at all, it must be endured for ever. For if through our Divisions, our Indolence, or any other Mismanagement, we once suffer ourselves to be brought into this lamentable Condition, our Case then will be irretrievable; we may then *cry out because of our King*, but our Cries will be in vain. Which was the

IId General Head I proposed to speak to; our Cries would in all human Probability be then too late; *the Lord would not hear us in that Day*. You will need but few Words to be convinced of this. If you attend to the Nature and Manner of pushing this impious Attempt, it is to be done at once, and to leave us no Possibility of After-remedy. The Popish Invader, not daring to trust himself to a *British* Parliament, openly endeavours to enslave us once for all by a military Force, which *France* will gladly supply him with, almost at all Adventures, in order to serve its own ambitious Views. Now

if we should tamely suffer the putting on this Yolk, what Possibility is there of our ever shaking it off again? Shall we, think you, be able to do that when hand-cuffed, which we were unable to do when our Hands were at full Liberty? Then if we regard the natural or usual Course of GOD's Providence, we shall find that he co-operates with them that use their own Endeavours, but shuts his Ears against the Cries of the timorous or slothful. When the *Egyptians* were pursuing the *Israelites*, in order to bring them back to their pristine Slavery, the Panick began to increase their Cries, and at the same Time to abate their March; upon this, *the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the Children of Israel, that they go forward.* Had they neglected this necessary Means of their Salvation, and stood still till their Enemies were upon their Backs, how much soever they might then have cried out, the Lord would not have regarded such untimely and unavailing Prayers. And should we (which GOD avert! and blessed be his Name there is at present no Appearance of any such Thing) should we by our Divisions, our Treachery, our Cowardice, or any other Faults, neglect the Means of our Safety, and once put ourselves into the Power of our Enemies, our Repentance would then come too late; our Prayers and Tears would be out of Place; and how much soever we might cry out because of our Folly, *The Lord would not hear us in that Day.*

But there is a Time when GOD may be found, an acceptable Time when our Prayers shall enter even into his Ears. If we exert ourselves like Men, and then look up to GOD for Success, *the Lord will deliver us in this Time of Trouble.* Such is his amazing Goodness to his Creatures, that his very Threatnings and Judgments are finally intended as Mercies; and it is our own Fault if this threatned Judgment, which now hangs over our Heads, does not turn to our Good
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in many Respects. It may reform us as Men; it may unite us as *Englishmen*; it may, if we are not wanting to ourselves, yield us many Benefits and Advantages. Of these many, I shall select four particular Improvements, which, if we are wise, we shall make of it. It will revive our decaying Horror of Popery; it will lead us to a greater Sobriety of Thinking; it will curb our Petulancy and Wantonness of Talking; and it will teach us to look up to, and place a proper Reliance on Almighty G O D: In all these Things we have been greatly faulty, and if we are wise, we shall now set heartily about the amending them. The

First Improvement we may make of this threatened Judgment, is to revive amongst us that just Horror of Popery, which of late, by the Arts of the Enemy, has gone much to decay. We may take therefore this Opportunity of reminding Mankind, that it has not lost its Fangs and Claws; its cruel and persecuting Spirit is just as wicked, and just as hurtful as ever. What can be more unequitable, what more directly contrary to that first Principle of Justice, the doing as we would be done by, than to invade Mens Properties, torment their Bodies, or take away their Lives, only because they differ from us in speculative Opinions? No Man has a Right to exert the Opinion of another; which if he had, still he could have no Right to force him to change it: Nay, the very Attempt implies an Absurdity, for the Mind and Thoughts are free, and liable to no Compulsion but that of Reasoning and Argumentation. And so far is the Mind from altering its Opinions and Sentiments at another's Will, that it cannot alter them at its own Will, without further Light and new Conviction; it is not only out of the Power of others, but out of my own Power too, to make me think, that a dead Wafer is a living Man, till some more prevailing Arguments than I
ever

ever yet heard, are brought to convince me : And till I am convinced, though excessive Torments might perhaps force me to say it, yet all the Racks in the Universe could never force me to think it. So that to attempt to alter an Error of the Mind, by red-hot Pincers, is as absurd a Practice, as it would be to try to cure a Mortification in the Body, by fine Speeches and Harangues. How wicked and inhuman then must it be, for Men to persecute and to torture one another for Opinions, which it is not in their Power to alter, and which, without farther Light and Conviction, to change is altogether impossible? and then this persecuting Spirit is as hurtful as it is wicked. Many and grievous are the Mischiefs which it does Mankind: It depopulates the World; insomuch that *Italy*, which swarmed with Inhabitants, whilst it preserved its Freedom, now, under the Influences of this oppressive Spirit, wants Hands to cultivate the Earth, and keep it wholesome. It dejects and cowardizes Mens Minds, extinguishes noble and generous Sentiments, and introduces a slavish Abjectness of Soul: Thus *Rome*, which formerly abounded with great and manly Spirits, produces Tempers now of quite another Make, famous only for the two meanest Passions that can debase a human Mind, I mean, Jealousy and Revenge. Then as it makes Men Cowards, so it likewise makes them Hypocrites and Dissemblers of their religious Sentiments, for fear of incurring the Censure of their severe Inquisitors. And when Men are thus compelled against their Judgments to act a religious Part, it is plain they must inwardly hate the Compulsion, and detest their Religion, which they know to be a Cheat. This leads them to a secret Abhorrence of all Religion in general: And hence it is, that *Italy* is allowed to be so fruitful of Atheism and Wickedness. And thus Severities, instead of propagating, have a natural Tendency to the destroying

and effacing religious Sentiments. And it were well if that were all. But they not only root out religious Sentiments from the Mind, but also plant irreligious ones in their stead; they do not only strip the Man of his Religion, but also of his Humanity; and by rendering him fierce and cruel, make him much worse than he was by Nature: When did the corruptest Nature put Men upon such Butcheries and Massacres, as we have seen effected by mis-governed Zeal? Our Queen *Mary* was by Nature of a Sex and Temper that inclined her to Mildness; and yet the oppressive Genius of her Religion put her upon butchering and burning Multitudes of her innocent and inoffensive Subjects. A late neighbouring Monarch was by Nature a Lover and Encourager of Arts and Sciences, and yet the persecuting Spirit of his Religion made him murder, banish, and send to the Gallies, two Millions (as has been computed) of the best and most industrious of his People. And to mention no more Instances, the Conspirators of this Day were by Nature Men, and it was the Spirit of Bigotry and Persecution alone, that made them such Dæmons as to attempt the murdering at one Stroke, the King and whole Royal Family, all the Orders and Ranks of the Nobility, all the Bishops, all the Judges, and all the Flower of the Gentry of the Kingdom: And yet this Stroke, horrible as it was, must still have been followed with more horrible Consequences; for what a Scene of Bloodshed and Confusion must have ensued? Yet the Conspirators, blinded with Popish Zeal, and deaf to all the Suggestions of Nature and Humanity, gloried in this astonishing Enterprize, and died lamenting, not the Wickedness, but only the Unsuccessfulness of their Plot.—And had it not pleased G O D to make this Day again memorable, by safely conducting on it, to our Rescue, that Prince, whom his Providence seems to have destined from his Cradle for the

Bulwark

Bulwark of human Liberty, and the Support of the Reformed Religion, I say, had not GOD sent us his timely Rescuer, the same restless Faction had laid their Plot, though not more bloodily, yet more effectually for our Undoing: And we may reasonably infer from the large Advances which were made in dispensing with the Laws, in displacing Protestants, and illegally promoting Papists in their room, that had their Power continued unmolested to this Time, there had not been at this Day one Soul amongst us, that might with Impunity have enjoyed the Liberty of his own Thoughts. Of our Thoughts did I say? No, not so much as the Freedom of our very Senses; but it had by this Time been Death for a Man to say, that Bread is Bread; and whoever had denied, nay, whoever had so much as questioned their blasphemous Gibberish, had been irretrievably condemned to the Flames, and thereby (in the Opinion of the inhuman Burners) immediately sent headlong into Flames eternal.—Now the reminding you, more forcibly than we could otherwise have done, of these Things, is one Advantage which we may reap from this new infamous Attempt on our Religion and Liberty. A

Second Improvement, which I hope we shall be so wise as to make of this threatened Danger, will be, the letting it lead us into a greater Sobriety of Thinking and Acting. Our Liberty, it must be owned, was degenerated into Licentiousness; and too many amongst us acted as if they thought Freedom consisted in an Exemption from all Restraints of Reason and Religion. Even the Bulk of us were much softened by long Peace and Prosperity. Diversions were becoming the publick Business, and we were sinking apace into a Nation of effeminate Pleasure-Hunters: Nay, we stooped so low as to ape the most apish of all People, and to bor-

row Language and Manners from that most profligate Nation that now attempts to put them upon us by Force. Such an universal Conformity inclines them the more to think of universal Monarchy, and it may at the same time dispose G O D to make our Sin our Punishment. Let this Danger then awaken us to a more becoming Conduct. Let Religion have its proper Weight. Let us return to our grave, manly, *English* Spirit; and leaving Lewdness and Levity to our Enemies, as their undoubted Property, reclaim a Sobriety of Thinking and Acting, as our own. A

Third Advantage, which I hope we shall reap from this insolent Invasion, will be the curing that Petulancy and Wantonness of Talking against Government, which was become so universally fashionable amongst us. I know that in all free States there must be a reasonable Liberty of Speech; but ours was a Liberty run mad. And for some Years past we have been courting Invasions from Abroad, by the wanton Seditiousness of our Discourse at Home. We have made our Enemies look upon us, as a People that only wanted Swords to be put in their Hands for their own Destruction: They have began to treat us accordingly, and we already feel the sad Effects of this Misconduct. Surely then we shall be so wise as to amend this for the future. We shall bridle our Tongues and Pens from these intemperate Sallies, give over our censorious and hyper-critical Humour, nor longer attempt to talk down those who protect us; or wantonly invite to our Destruction, those who wait only these Opportunities of compleating our Ruin. The

Fourth and last Benefit that the Time will permit me to mention, which we may receive from the present Danger, is this, it should make us look up to, and place a proper Reliance on, Almighty G O D. We have been greatly faulty in this Particular, and too

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much

much left GOD out of our Alliance. We have been too much inclined to think that our own native Strength and Courage are sufficient to surmount all Difficulties, and that if our Enemies offend us (how much soever we may have offended GOD) we have nothing to do but to beat them at Pleasure. But alas! this is greatly miscounting our Strength and Abilities; yet were our Strength ever so great, still we ought not to rely on that, but on GOD for Success. To rely on our own Strength, is to be guilty of that Crime which the Scripture elegantly styles *trusting in the Arm of Flesh*; an Arm, which, without the Arm of GOD, will be sure to fail us. Hear how severely the Prophet *Jeremiah* rebukes this false Confidence: *Thus saith the Lord, Cursed be the Man that trusteth in Man, and maketh Flesh his Arm, and whose Heart departeth from the Lord.* A People who regard no GOD but their own Right-Hand, who rely only on their own Strength, and not on the Assistance of the Lord of Hosts, have but little Reason to expect Success. For what is the Strength of the most numerous or most powerful Host, when set in Array against the Power of the Almighty. A Handful of GOD's Servants may chace ten Thousand, nay their own Panick often scatters them as Chaff before the Wind. *The Wicked flee, when no Man pursueth, but the Righteous only have Cause to be bold as a Lion:* They only have just Cause for a manly Confidence *that trust in the Lord, and whose Hope the Lord is.* A Nation who fear GOD have nothing else to fear: *The Lord is their Defence, whom then shall they fear? The Lord is their Deliverer, of whom then shall they be afraid?* To Heaven then we must look and not to Earth for Help; and indeed it seems as if GOD, by some gentle Checks, kindly intended to recall our misplaced Confidence from the Creatures; not that any human Means are to be neglected; but when we have used the

the proper Means of Defence, we are not to depend on them, but on GOD alone for the Success: Not on our own Arm, but on the Almighty Arm of GOD, the Giver of all Victory.

Thus if we are wise, we shall extract Good out of this intended Evil, and take an Occasion from it, of growing more zealous Protestants, more grave and manly *Englishmen*, more loyal to our King, and more dutiful to our GOD. So may we hope for his Blessing on our Arms and Counsels; so shall our lawful Sovereign vanquish and overcome those that rise up against him: *As for his Enemies, GOD shall cloath them with Shame, but upon himself and his Posterity shall his Crown for ever flourish.*

F I N I S.



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THE HISTORY OF THE
CITY OF LONDON
FROM THE FOUNDATION
TO THE PRESENT
TIME



1711

